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BOOK REVIEWS

THE OLD TESTAMENT IN THE LIGHT OF TO-DAY. A Study in Moral Development. WILLIAM FREDERIC BADÉ. The Houghton Mifflin Co. 1915. Pp. xxii, 326. \$1.75.

This is in the main a history of Israel's religious ideas and ethical practices down to the Exile. It contains, however, not only an account of the historical development of Israel's religio-ethical life but also a critical estimate of it in the light of modern thought. It is the latter fact that explains the title and gives to the volume its special interest and value.

The author's aim is positive and constructive. He seeks to "help students and teachers of the Old Testament to find a new and securer place for it in the religious thought of our time." But this apologetic purpose in no way interferes with the genuinely scientific character of the work. Indeed, in this regard the author walks so straight that, if anything, he leans backward. On most controverted points of Old Testament criticism and interpretation he takes the more radical view. Of the religion of the pre-prophetic period he evidently has a quite low opinion, though he admits that the dark picture he has drawn of it might easily be brightened by citing instances in which higher conceptions of God and duty came to expression. The decalogue, he holds, was "compiled after the great prophets had finished their work," and the origin of the seventh-day Sabbath is assigned to "about the time of the Exile." The eighth-century prophets were not monotheists; Jehovah was looked upon as "intramundane." There was also in their utterances no place for the messianic or eschatological. Not until we reach Jeremiah does "ethical as well as theoretical monotheism" appear. Deuteronomy was directed not against the worship of foreign gods but against "polyjahvism." The doctrine of the *shema* (Dt. 6, 4) is not monotheism but "monojahvism." Jeremiah was an opponent of the Deuteronomic reform, and Ezekiel represented a "priestly mis-development of Hebrew religion." As an offset to the tendency represented by some of these views the reader, who is not familiar with current Old Testament literature, would

do well to go carefully through *The Religion of Israel under the Kingdom* by A. C. Welch, one of the most significant books on the Old Testament that has appeared in English for a number of years.

In his comparison of the teaching of the Old Testament with modern thought Professor Badé seems more interested in pointing out the contrast between the two than in establishing points of affinity between them. This is due to his desire to exhibit the utter impossibility of holding to the traditional dogmatic conception of the Old Testament. Indeed, his book is to a certain extent a polemic against this dogmatic view, which he has apparently found unpleasantly prominent in his own immediate environment. The result is that here and there the author seems unduly severe in his criticism of certain aspects of Israelitic religion. He hardly gives adequate recognition to two principles which ought to be observed in all sympathetic study of the Old Testament. First, its teaching should be viewed against the background of heathenism rather than that of modern thought. And secondly, it should be borne in mind that there are many non-essential things in religion which are essential in order to make religion effective in the world. The latter truth is of special importance in our estimate of the priestly type of religion with its exclusiveness and other obsolete features. "An earnest protest," says our author, "should be entered against the widespread habit, in theological literature, of excusing this exclusiveness on the ground that it was necessary to preserve the identity of Judaism." But an equally earnest protest might well be registered against that impractical type of idealism, which is blind to the historically and psychologically necessary conditions of religious development.

But while the book is thus rather more negative in its attitude than seems necessary to the present reviewer, it is in every way a work of solid merit. Its scholarship is thorough and comprehensive. The author is perfectly at home with the literature of his subject. He has read widely, especially in the German, and his own conclusions give evidence of independent research and careful reflection. His style is all that could be desired, and the same may be said of the arrangement of his material. There is a wealth of interesting information in the book, and "for the tremendous, thrilling sweep of development" of the prophetic religion, especially as represented by Isaiah and Jeremiah, the author manifests a genuine enthusiasm. As a compact, scholarly, lucid, and critical exposition of Israel's religious development down to the Exile the

book has a distinct place of its own. Another volume dealing with the exilic and post-exilic period is promised us, which we shall await with interest.

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COMPARATIVE RELIGION; ITS ADJUNCTS AND ALLIES. LOUIS HENRY JORDAN. Oxford University Press. 1915. Pp. xxxii, 574.

Mr. Jordan's views about what he calls "Comparative Religion" have been set forth many times and in many places. It is — or must be made — "a separate and self-governing discipline," emancipated from its ancillary relation to theology, philosophy, or history, and sharply distinguished from anthropology, sociology, mythology, philology, psychology, and above all, from the history of religions, which are, in his classification, only subsidiary disciplines to Comparative Religion. This science, which as yet exists only as a programme, will be characterized by a systematic and thorough-going application of the comparative method to the material furnished by descriptive and historical studies of religions and religious phenomena, and will have for its distinctive end to discover the laws of religious development and to appraise the values of religions or particular aspects of religion — theology, ethics, ritual, and the like. This task has sometimes been taken to itself by the philosophy of religion, but Mr. Jordan denies alike its right and its competence to deal with such matters. How much more successfully the so-called "science" of Comparative Religion will deal with them remains to be seen.

The volume before us, devoted to the "Adjuncts and Allies" of Comparative Religion, contains reviews and observations upon the recent literature in anthropology and ethnology, sociology, archaeology, mythology, philology, psychology, the history of religions, and methods in the study of religion, with a conspectus of the publications of learned societies, encyclopædias, and periodicals, dealing with these subjects. In an introduction to each of these subdivisions, Mr. Jordan undertakes to define the proper scope of the discipline under consideration and its relation to Comparative Religion proper; and at the end of each group of reviews is a bibliographical list of other literature in the same field. The principal value of the book lies in this convenient and fairly comprehensive conspectus of the literature of the past six or eight years. The re-